

# WHY WE SURVIVE



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# WHY WE SURVIVE

CHAPTERS ON THE  
DUALITY OF  
SELF

*By*

H. ERNEST HUNT

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TO THE MEMORY OF  
H. B. T.

WHOSE EARNEST WISH IT WAS THAT THIS  
LITTLE BOOK SHOULD BE PUT FORTH.

HE WENT ON HIS LONG JOURNEY  
ERE THE TASK COULD BE  
ACCOMPLISHED.

*AVE ATQUE VALE.*



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# Why We Survive

## CHAPTER I

### THE DUALITY OF SELF

THE very vital point of human survival through the change of death is inseparably bound up with the question of the fundamental nature of the self. What we are now has no little to do with what we shall be, and it is with the elucidation of this very important subject that the following pages are concerned.

The treatment here is sketchy in the extreme, and no one can feel more keenly than the writer its inadequacy when compared with the importance of the theme. But the views formulated here seem to be of some importance, and it were better that the subject should be opened up thus, even if in somewhat tentative fashion, rather than not at all. Perhaps others may be stimulated to follow up the matter with

definite research experiment, and so to advance the sum of human knowledge.

According to what a man deems himself to be, so he acts. If he thinks himself an invalid with a weak heart, he takes no risks ; if he considers himself a strong, healthy individual, then he behaves as such. Believing that he has plenty of money, he will spend ; but if he thinks himself poor, he goes without. Further, his idea of himself will influence not only his immediate course of conduct, his idea of business, of social relations, of ultimate values, but, indeed, his philosophy of life in general. Collectively and in the mass, ideas in the same way determine policy, and upon the same basis we build our social, religious, industrial and political organisations. These cannot in any sense be said to have made themselves ; they are the natural product and outgrowth of man's thought, and the prime element in this connection is what mankind thinks of himself. It is therefore of the most extreme importance that his thoughts in this basic direction should be accurate and correct. It may very well be suggested that at present they are neither.

The world as we see it to-day is working upon a material basis, having a philosophy which is centred upon physical well-being, and concerned chiefly with the pursuits, pleasures, gratification of the things of the senses, and this is built up from the central idea which identifies a man with his physical body. Concerning the fact of the physical body there can be no debate, but upon the topic of the possibility of the soul there is endless controversy. Our ordinary man, therefore, takes the body as his focus-point and works upon a certainty, setting aside for the most part all speculations as to any other aspect of the self. He is content to leave the subject of his soul until Death rounds him up and forces him to face things. Life here and now compels him to consider ways and means, and so his motto grows to be "one world at a time."

Upon the supposition that the body is the all-important element, the pursuit of wealth as an ideal is a perfectly logical course of conduct. The race for money, with which to supply the needs and gratify the whims of the body, is an equally natural sequel. As there

is insufficient money to satisfy all, it is obvious that competition for the available wealth must ensue ; and with this seeking comes all the hatred, sharp-dealing, strife, bickering and downright fighting that is only too evident to-day. On the national scale exactly the same considerations apply, there is the same competition for the best places in the sun ; the ultimate resource is force and the logical outcome is War. Furthermore, as anyone may conclude for himself to-day, the inevitable finale of the prostitution of the world's scientific knowledge for the production of instruments of destruction must, equally logically—if continued to the conflagration point—result in civilisation blowing itself up or asphyxiating itself. Here, then, is the vast tottering super-structure of to-day's civilisation raised upon a foundation that, although almost universally accepted, is completely unsound.

Suppose for a moment that the body is *not* the crux of the matter, but that there is something else far more fundamental in our make-up. Supposing that “soul,” instead of being something nebulous, is a particularly definite and important part of our being,

bearing much the same relation to the body as the nut does to its shell. Would it be wisdom to found any philosophy of conduct upon considerations of nutshells, leaving out of consideration the nut for which the shell exists? Yet that is what we are doing to-day. A philosophy based upon the fact of soul would be widely different from one founded upon the body-idea, and would traverse the present ideals of the world at every point. Hence the extraordinary importance of our quest.

The vital point which concerns every one of us is whether man is a physical being potentially blest with a soul, or whether he is a soul having a body. Is it true that man *is*, rather than *has*, a soul? This is not primarily a religious question at all, though of course it has a vast bearing upon religion. It is hardly a matter for philosophic question or debate, and the only means of settling the point is by consideration of the evidence. If we can adduce sufficient evidence (as I certainly believe we can) to give an overwhelming "balance of probabilities" on the side of soul—if we can definitely bring the world to

believe in another aspect of self, then from that fundamental alteration of view-point we may surely argue that there must come the same radical alteration in the world's thought, and subsequently in due time a corresponding revolution in its organisation of each and every kind.

. . . .

The thesis, therefore, that we put forward in opposition to the materialistic idea, is that man already possesses a dual organism. That, in the words of St. Paul (which are quoted, not because they happen to be in the Bible, but because they are so apt and descriptive), "There is a natural body and there is a spiritual body." This spiritual body we may tentatively identify with the soul, and thus regard the soul as the vehicle for something still more intimate, relating somewhat as the nucleus of the cell does to the cell itself. On our nut analogy we might therefore liken the physical body to the shell, the soul to the nut, and the spirit to the vital nucleus within the nut.

This spiritual body, or "soul," is, on the

theory we are suggesting, a duplicate of the physical body in matter of a much finer order, or of a much higher rate of vibration. It possesses the same configuration, and exactly fills the same space. There is no particular difficulty about such a conception when we consider that at least sixteen differently-tuned messages may be sent electrically through the same wire without any interference, or when we reflect that the ether itself is crammed with interpenetrating vibrations kept individual solely by their wave-length or attunement. If any such wave were sentient and could be questioned, it would no doubt claim to have the sole use of the ether to itself, for it would be, and must continue, oblivious of the presence of any other owing to its different rate of vibration.

There is thus no intrinsic difficulty in supposing that there may conceivably be two bodies of a different vibration rate occupying the same space at the same time. The physical senses naturally tell us nothing of the existence of this other self because they are not adapted to receive or to deal with these finer vibrations. This second self is normally invisible, and

therefore it may be suggested that as a beginning we may tentatively adapt ourselves to the view that we exist in two bodies, one visible and heavy, and the other invisible and wonderfully tenuous. During life this partnership is of the most intimate nature with play and interplay, action and interaction going on continuously between the two selves. But always the true and vital self is the invisible, not the visible, and it is only this finer tenuous self that gives life and function to the body of clay.

Not the least suggestion is made that this idea is in any way new: on the contrary, it will be met as far back as the records of man's thought exist. It can be found with a wonderful completeness and definiteness in a fragment of Cicero, in which he records the Dream of Scipio: "Do not consider yourself, but your body, to be mortal. For you are not the figure which this corporeal form evinces; but the soul of every man is the man, and not that which may be pointed at with the finger"; so, he relates, speaks the elder Scipio in a dream. This, too, over a century before Christ. Many other writers, poets and

philosophers have urged the same idea in more or less similar terms. The only new thing about the present pages is that to-day we have an accumulation of evidence to substantiate and confirm the thesis, evidence which thinkers of a former day did not possess, and it is this testimony which we are endeavouring to marshal in some systematic fashion so that it may present a definite outline; and we do not need to suppose that these ideas are the whole truth, for such a claim would be manifestly absurd. But they are frankly incompatible with any materialistic view, and they indubitably suggest another and more spiritual interpretation of life, the self and its destiny. On the other hand, although there are, as it will be seen, at least two bodies, this does not say there may not be more, or that these bodies may not be capable of further division and classification. Our thesis confines itself simply to the point of the untenability of the material philosophy, and to the demonstration of the existence of a finer vehicle which we are identifying with the soul.

Several interesting deductions will necessarily follow if the prime idea of these two

bodies provisionally be accepted. For example : The physical body is carrying on its existence in a physical world for which it is specifically adapted, but equally the more tenuous body must also be living and operating in a correspondingly more tenuous sphere—just as the air waves of sound and the ether waves of wireless work each in their own appropriate environment. Therefore, with two bodies of a different order, we must be living at the moment in two different but co-existent and interpenetrating worlds. In other words, by reason of our make-up we are habitually and even now denizens simultaneously of this world and the next.

Another consideration is that since this physical body owes its form and configuration to the actual conditions of this planet upon which we live, having been fashioned and moulded by its varying environment in the age-long course of Evolution, the invisible duplicate is presumably only intended to survive so long as the individual to whom it belongs is tied down to his terrestrial manner of thought and usage. A body terrestrial in build would surely be totally inappropriate to a

soul that had evolved to the stage of celestial endeavour. What the appropriate vehicle of such a celestial being would be, or whether there still remained any necessity for a vehicle at all, is not germane to the subject of our present inquiry.

A further suggestion is that since the invisible self is the real and operating man, for a body *per se* can do nothing of itself, then it is only by virtue of the fact of being a living soul that he is able to go to his office and sign a cheque. The same reason accounts for all his conscious actions, and his unconscious activities as well. Thus for our ultimate explanation of the facts of psychology we go to the psyche itself.

The facts that we hope to put forward align themselves with the terminology adopted in the Bible, where the body is the SOMA, the soul, or invisible self is the PSYCHE, while the true spirit of man is the PEUMA. They will further come into close relation with modern psychology if we regard the brain and the conscious mind as the organ of the physical body, and the subconscious mind, with its transcendent and unexplored resources, as the

organ of the soul and the ultimate vehicle of consciousness and memory.

These points, we are aware, are of tremendous importance, and it is obvious that instead of working by the slow but sure scientific method we are making vast jumps or even assumptions. But they are not irrational, nor yet far-fetched, and it may even serve a useful purpose to envisage by a constructive effort of the imagination a plan which may eventually be adopted and endorsed by science a good many years after we are dead. It is, at any rate, more interesting to speculate on these engaging matters while we are still very much alive.

## CHAPTER II

### HALF-SLEEP STATES

THE mind in its workings shows a dual mode of activity, the one an exterior method connecting with the outside world through the senses, and the other interior, manifesting in a world of its own, with quite separate and distinct functions. These operations we term conscious and subconscious respectively. They are contrasted and complementary, each filling in the blanks of the other, and both are necessary to the working of the complete mind. It also seems to be the fact that they cannot both of them fill the centre of the stage at the sametime, but as the activity of the one begins to die down, so the faculties of the other commence to emerge.

Perhaps we may be seated in a comfortable armchair after the day's work is done, dozing over the fire, the house being very still and even the lights unlit; as the activity of the

senses is thus lowered and reduced, our interior faculties show themselves, and we begin to daydream. We find ourselves floating on the wings of fancy, far away, it may be in the next town or in another country, till in this inner vision we see and feel ourselves with the friends of earlier days. We make no question but that we are with them ; it is life-like, and bears all the impress of actual experience. Presently this dream that mocks the seeming reality of solid earth is brought to an abrupt conclusion. A cinder drops from the fire, or the fire-irons tumble with a clatter, and our vision is shattered ; we feel as if we had suddenly been recalled from an immense distance. We open our eyes, and then we rub them in astonishment to find that we are still seated in front of the fire with all our prosaic surroundings to bear witness. It takes some little time to readjust the mental vision, we have to focus anew on to the commonplace and forget the fine fancy that was ours.

Now the point that arises is that we were apparently conscious, but not from the status of body and brain. The thinking self seemed to be both active and alive, though far away in

terms of distance from the unconscious self, the body which lay half-dreaming in front of the fire. Were we, as we might say, here or there? Which was the most real self—the thinking self away over the barriers of time and distance, or the inert in the armchair? It may not be necessary at this stage to come to any conclusion on this point, but it is quite evident that the two phases of experience are totally different. They demonstrate the discrepancy between the inner and outer modes of working, and show that they have a kind of inverse relationship that holds the one in check while the other is active.

Something of the same kind is seen in our brown studies, where for a space we disconnect from the world of sense and fly in the world of fantasy. Our abstractions and even our fits of absent-mindedness show the same type of thing; but the mind is only absent from the mundane and prosaic, it is very likely vitally present and active in some other pursuit. It is only the same question of HERE or THERE, with the same big query looming up behind—which is the real?

The half-waking, half-sleeping stage which

is so frequently experienced in the mornings before actual waking sheds further light on this engaging point. It is in that state that we find our powers enhanced to the “*n*th” degree. We deliver the wonderful speeches that are never able to emerge from our normal lips, we compose the great poems that elude us in our waking hours ; we envisage the fine pictures that fail us in the light of broad day. In short, we are fully aware of heights of capacity that ordinarily we never reach. But we *have* reached them in this half-state, and they have demonstrated that they are there. We have shown that our mind has a high gear which takes us along at a great pace ; but, unfortunately, so soon as we waken, the very fact of awakening seems to have the effect of switching in the low gear, upon which we must trundle our daily and ineffective round.

There are here clearly foreshadowed powers that are not yet in our complete possession, and they certainly suggest that the limitations which we ordinarily endure are only the restrictions of the physical brain and its waking conditions. Sometimes indeed, we

are able to profit in an extremely practical way from these high-gear workings and carry over into the waking state some of the ideas, plans and dreams that have come to us, thus proving their reality, and their superiority to our normal endeavour. Thus, by the mid-method between the two, we may fashion a type of middle gear which gives us some of the advantages of both the high and low, while confining us to neither.

The low gear is the working of the physical brain, and if we can understand it rightly this brain is a limiting machine, confining us in the main to the reception of a limited range, some ten octaves, of sound vibrations, and a still more limited range of less than an octave of sight, and very little besides. Probably this is quite as much as is good for us, and fully as much as we can manage in our present state of development. But when we experience the inner mode of working, limitations imposed by the brain and the senses are removed, and we seem to be acting through a mental machinery of much greater capacity and scope. We may term this activity "subconscious," if we like, for so it indubitably is, but it may very

well be suggested that the faculties that are thus intermittently revealing themselves are those of the invisible self, and that in these capacities we have first faint glimpses of the soul's true abilities.

We cannot, of course, affect to make this yet as a definite assertion; we must wait awhile for more evidence to justify or disprove the suggestion. But there is, we may agree, at any rate, something that far transcends the ordinary working capacities of the physical brain, that outranges the normal scope of the senses, and therefore we are bound to postulate something to account for these. What that something is will disclose itself in fuller fashion as we proceed.

## CHAPTER III

### THE SLEEP STATE

THROUGH the gateway of sleep we enter into another region of experience where the conditions are entirely different from those of the waking day. We seem to have escaped from the thrall of time, or, at any rate, from time as we know it normally, and we may even be freed from the miles and yards which measure our mundane distances. Our dreams play havoc with both time and space.

The speed of dream is almost incredible, whole spans of experience have been crammed into the seconds elapsing between the first and last strokes of a clock chiming the hour of midnight. There is on record the case of an individual who, in dream, went through long, agonising experiences in the French Revolution, seemingly of months' duration, ending up with his own execution on the guillotine. Everything was absolutely vivid in the extreme,

even to the detail of the final impact of the falling knife upon his throat. This shock awakened him, to find that a falling bed-rail had indeed struck him, and the whole of that dream had been woven in the time elapsing between the impact of the rail and the moment of returning consciousness.

We know, in fact, that many dreams are well-nigh instantaneous, and they point to a vivid distinction in function between the conscious and the subconscious departments of mind. The conscious mind, working through the physical brain and the senses, is only adapted to deal fully and adequately with one thing at a time, while the subconscious can apparently do an unlimited number of things simultaneously. It can group a large number of independent movements and adjustments into a comprehensive unit which becomes automatic, and to this process there seems no finality, as witness the colossal number of accurate and co-ordinated adjustments that become automatic in playing the piano or the violin, or even in billiards. In this way, also, the vegetative functions of the body, infinitely varied and complex as are their

natures, are simultaneously successfully carried on. The subconscious is Maeterlinck's "Unknown Guest" who performs a thousand hourly miracles for us, and to whom we rarely toss even so much as a "thank you." As a consequence, while the conscious mind takes in seriation and one by one the events of a lifetime, in the subconscious condition these experiences may be comprehended simultaneously. This gives us a clue to those strange experiences of "flashing" of the past life which have come in cases of accident or emergency.

A very notable case of this comprehensive review is that of Admiral Beaufort, who was rescued, after unconsciousness had supervened, from apparent drowning in Portsmouth Harbour. He gives us a lengthy and circumstantial account of his experiences.\* As soon as his self-preserving exertions ceased, all pain vanished and the outer senses were deadened, but the activity of the inner perceptions seemed to have been invigorated in a ratio defying all description, and the whole period of his existence, from earliest childhood upward,

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\* "Sommolence and Psycheism." J. W. Haddock, M.D. 1851.

seemed to be placed before him in a kind of panoramic review, and each act of it accompanied by a consciousness of right or wrong.

The Admiral suggests that, since this was in effect a temporary death, something of the same kind may accompany the cessation of life in the normal way, and that this complete record of our earthly experience may truly be considered as our Judgment Book and memory the Scribe of the Soul.

When we are in possession of all the facts leading up to a particular course of action, and of all the consequences in their many ramifications, we shall inevitably gain something of the ethical view of our own lives. This will be no arbitrary standard either dictated or enforced from without, but when we ourselves see things whole we shall gain the sense of balance. Seeing the inwardness as well as the outwardness of actions and events, we shall inevitably distinguish between right and wrong, the wise and the less wise, and passing judgment upon our own actions we shall accept the justice of the verdict, and we shall learn.

Another case of this "flashing" is recorded

by Flammarion\* of one Alphonse Bu, whose horse fell with him into a ravine. During this fall, which could hardly have lasted two or three seconds, his entire life, from his childhood up to his career in the Army, unrolled clearly and slowly in his mind: his games as a boy, his classes, his first communion, his vacations, studies, life with the Dragoons, his experiences in the war in Italy, with the Lancers of the Imperial Guards, at Fontainebleau, the balls of the Empress at the Tuilleries, and so on. All this apparent slow panorama must have been well-nigh instantaneous, since he recovered consciousness almost immediately.

Again, on the authority of G. M. Stretton, M.D.,† a case of an air pilot is recorded who, in the summer of 1918, was doing "stunts" at a height of 5,500 feet. Something went wrong with the machine and he lost control, and fell 4,000 feet before he managed to regain it. During this period he explains that a dual personality came into play and he experienced a rapid survey of his life, re-living more of its

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\* "Death and its Mystery," Vol. I, p. 267.

† "Problems of Personality." McFie Campbell, 1925.

events than he could well enumerate. These were in an orderly series, and very distinct, and at the same time he was conscious of having to manage his machine. The two functions were "separate, but at the same time"; and such experiences, he declares, were not rare among airmen.

Similar cases have been reported to myself by the individuals concerned; in one the man experienced this "flashing" at the moment of being knocked down by a motor-car, and another was narrated by a flier who had crashed in an aeroplane. The same type of happening may arise in trance, ecstasy, hypnosis and other abnormal states. These in essence seem very similar to dream conditions, and since in all these cases it is the subconscious and not the conscious which is at work, it suggests that the subconscious has certainly some other-time relationship differing vastly from that of the brain in normal consciousness.

As an interesting example of a dream involving the element of space or distance we may cite the case of a colleague with whom we were well acquainted. At the time of the incident he was resident at Wadham College, Oxford,

and his home was on the outskirts of London. One morning he woke up from a very vivid dream in which he had been home, and in dream had entered at the front door, in some way realising that his mother was ill. He went up to her bedroom and, going into the room, found her sitting up in bed dressed in a very peculiarly-patterned dressing-jacket which he had never seen before ; he also noticed by the bedside some unusual flowers. He knew that he was dreaming, for he very clearly remembered swinging the string of his pyjamas. Suddenly he thought that if his mother were to see him she would be frightened, and immediately upon this impression he woke up—in Oxford. Disturbed by the vivid nature of the dream he did not even wait for any breakfast, but took the first train to town, went home, and found that his mother was ill. He went up into the bedroom, and there saw her dressed in the peculiarly-patterned dressing-jacket he had previously dreamed, and there, also, were the unusual flowers by the bedside.

The facts here are simple, but the implications are very far-reaching. My friend was

asleep in Oxford, but his dream-sight (whatever that may have been) operated over forty miles away ; and the fact that the vision was accurate was proved by the personal visit some two or three hours later. Something saw, but it was obviously not the eyes ; then what was it ?

But we may indeed ask what it is that sees in the normal way. It is not the eye, for when a person is unconscious the doctor may come and open the eye, but that open eye does not see. Nor yet is it the brain behind the eye, for the eye, being like a camera with a lens, takes in everything within the field of vision. Yet the brain comprehends only a very small proportion of the things that the eye presents, and we can easily train the brain to take in more. But who are "we" that train the brain ? It cannot train itself. Obviously the trainer must be behind and beyond the brain he is training. A camera alone cannot take photographs, though it is the machinery through which the photographs are taken ; there must be a photographer to select the view and determine the moment of exposure. In this present circumstance we suggest that the

photographer is the soul, the invisible self which animates the visible and tangible body, and that the seeing machine is the eye with all its wondrous paraphernalia of lens, iris, rods and cones, optic nerves, and so on.

This idea is put forth quite definitely and clearly by Aristotle (384 b.c.), when he says that eyes, ears, and nostrils are sense-organs only, and that the feeling soul is not in them. They are the means whereby sensible experience is referred to the spirit.\* The same point seems to be clearly indicated in 1 Corinthians ii. 11, where St. Paul asks : " For what thing knoweth the things of a man save the spirit of man which is in him ? " While in more modern terms Flammarion† asserts that though the brain is undeniably associated with our thoughts yet it is not the author of them, but only their instrument. In raising the arm, in taking an oath, or in deliberating, it is the spirit which acts. The cause is in the spirit and not in the nervous or muscular systems which obey it. It is by means of the spirit or the soul that mental vision takes place, and by the

\* " The Subtle Body." G. R. S. Mead, p. 70.

† " Death and its Mystery, Part I, p. 208.

personal  
belongings  
sides & ends  
of equipment

same means we think, will, seek, love, and decide. ~~etc.~~

Dr. Joseph Hands\* argues positively from a number of cases in his own experience and cited from Dr. Abercrombie, that it is the soul and not the nervous system which comprehends, reasons, and directs the economy of the body. The cases are interesting as showing that in spite of extensive disease, suppuration, or decay of the brain, the intellectual faculties and senses may be retained to the very end, or may be regained temporarily even after long periods of defect or even idiocy. He further argues from hypnotic experiment and from natural somnambules, pointing out that under these special conditions lights flashed close to the pupil of an open eye produce no reaction, that sudden discharge of pistols does not affect the ear, and that pungent or offensive odours, electric shocks, and even burnings have no effect. Thus he concludes that the external senses are mere channels having in reality nothing to do with actual sensation, and that this appertains ultimately to the soul.

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\* "New Views on Matter, Life, and Motion." Jos. Hands, M.R.C.S., 1879.

A remarkable case is that of the Rev. M. E. Newnham, who had a vivid dream that he was spending an evening at the home of his fiancée's people, and that after they had said good-night and the girl had gone upstairs, he ran after her and put his arms round her. So strong was the impression of his dream that on waking he wrote a letter to her and told her of it, but she sent a letter to him (not in reply, for the letters crossed), saying: "Were you thinking about me, very specially, last night just about 10 o'clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs and felt you put your arms round my waist."\* Here was the girl in her perfectly normal waking condition able to get the sensation of what the man actually dreamed he was doing.

There is a well-known incident, somewhat along the same lines, reported in the life of Goethe, who was at that time resident at Weimar. A friend was coming to see him unannounced, and on the journey was overtaken by a storm and drenched. Having arrived

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\* Proceedings, S.P.R. Vol. I, p. 226.

at Goethe's lodgings, he found that he was out walking. However, he asked the housekeeper if he might come in and wait, and if she would find him a change of clothing. Having obtained this, he sat in front of the fire and fell asleep. In his dream he imagined that he was out and that he encountered the poet, who gazed at him in astonishment and said: "What! you here, in my dressing-gown and my slippers?" Goethe, as a matter of fact, upon his walk encountered the apparition of his friend, dressed thus, and actually used those very words to him. Then, somewhat disconcerted by his experience, he hurried home to find his friend, garbed in this unexpected fashion, and having had a dream experience which corresponded exactly with the facts.

Here, then, is an incident which shows the functions of both sight and hearing operating apart from the physical body of the dreaming visitor during sleep. It would be difficult to conceive of these functions acting without an instrument or organism of some kind, and we observe that Goethe sees something which he takes to be the ordinary physical body of his friend, and he addresses it supposing it to be

the man himself. If the two bodies should, as we earlier suggested, be duplicates, then we can begin to fit even this strange story into its framework, on the supposition that in some manner these two organisms were temporarily separated, and that while the one was out of action in sleep the other was actively engaged elsewhere.

*Rajendar Kumar Banerji*

*10-6-76*

There are difficulties, of course, in various directions, and some of them are, in the exiguous state of our knowledge, at present insoluble. What about the question of the invisible body becoming visible—and clothed? These are interesting points, and quite considerable light may be shed upon these, but they are apart from the main issue and theme with which we are dealing, and we must leave them. But we should most certainly note that the dream experience of the Goethe case, as also in the former case of my colleague, was corroborated in a very brief period by comparison with actual facts.

To most people, such happenings as these are strange and unfamiliar, and, indeed, did these few cases stand by themselves as unique and uncorroborated, we should be inclined to

treat them as fiction. But there are many more like them, and not a few even more strange ; therefore, we are not merely entitled to take them into consideration, but, indeed, must do so. In the light of these we must suppose, at any rate provisionally, that the duality of the self is a fact ; that the two selves are occasionally separable in the sleep state and under some other circumstances ; and that where the *alter ego* is making its independent excursions, when “ the night-time of the body is the day-time of the soul,” it occasionally appears as indistinguishable from the physical self. This marks a distinct step forward in our conception of the self, and it is strongly supported by the facts we have already adduced, while further facts in succeeding chapters will be found to establish the thesis still more definitely.

## CHAPTER IV

### THE INDUCED SLEEP OF HYPNOSIS

THE study of hypnosis is invaluable as shedding light upon the workings of the subconscious faculties, for the effect of the sleep is to put out of action the consciousness, which ordinarily acts as a shield and protection for the receptive subconscious mind. In this sleep-condition the subconscious, with all its latent abilities, is fully open to the suggestions of the operator, and is thus able to demonstrate to us the extent of some of its wonderful powers.

The point of the duality of the mind is here at once emphasised. Dr. Hack Tuke,\* dealing with the mental condition of a subject who has passed completely into the deeper stage of hypnosis, quotes the experience of a Mr. North who was able to express his sensations with graphic facility. He was not unconscious, he

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\* "Sleep-Walking and Hypnosis." Hack Tuke, p. 81.

said, but he seemed to exist in duplicate. His inner self appeared to be thoroughly alive to all that was going on, but it had apparently made up its mind not to control or to interfere with the acts of the outer self ; and this inability or unwillingness of the inner to control the outer self seemed to increase the longer the condition of hypnosis was maintained.

One of the many remarkable experiments which may be accomplished in this state is that of sending the entranced subject to observe objects or events at a distance. This is in line with the spontaneous vision that we have seen happens on occasion in dream, but it differs from it in that it occurs as the result of a definite command. The subject will apparently go (we say "go," but, of course, it is understood that the physical body of the individual is asleep in the chair under our observation) to the place where he is directed. Then he will say in his sleepy voice, "I see . . ." and what he sees is correct, as confirmed by subsequent inquiry and demonstration. Therefore, although he does not go, yet he sees ; which is only another way of asserting that the faculty of sight must be

being exercised for the time being apart from the physical body.

Cornillier, in a very remarkable book\* which is one long record of hypnotic experiment of this type, describes how he first sent his subject, a model named Reine, in the trance condition to explore an apartment on the fifth floor of the house where he was residing. She succeeded in describing the bathroom very exactly, appearing to see it herself, and not in any way to be accepting the thought-images or suggestions of the operator. He endeavoured, for instance, to make her mention the window, but without success. She did, however, discover the curtain which, as was proved later, had been drawn over the window. She perceived the fireplace, but was unable to see any fire, though she felt the heat of the stove which, as was afterwards verified, was emitting heat but no light. The operator had in mind two chairs, but she was only able to see one, which she described correctly. This was quite successful for an early effort, and the reader who follows the record will be able to see

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\* "The Survival of the Soul." P. E. Cornillier. London, 1921.

how rapidly the faculty of this extra-physical sensation develops, and what truly remarkable results were ultimately obtained.

Professor Gregory,\* of Edinburgh, is reported to have visited a friend in a city 30 miles distant, and there to have met a lady who, under hypnosis, described to him all the details of his house, which she had never seen. He then made the following experiment. He asked her to go, in trance, to Greenock, about 45 miles away, where his son was. She saw and described him exactly, although she had never seen him nor heard him spoken of, and she described also the cottage where he was at that moment playing with a dog. This dog, she said, was a very young Newfoundland, black with white spots. The boy and the dog seemed to be having a very good time together, and the dog stole his hat. There was a gentleman there reading a book, not very old, but with white hair, a Presbyterian clergyman. We need not continue the story ; it must suffice to say that these and many other details were correct, as subsequently proved. Transmission of thought was ruled out, as the Professor

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\* "Enigmas of Psychical Research." Hyslop.

himself was not familiar with the place where his son was, and where the hypnotised woman had been sent, neither could he be aware of what was actually taking place. This seems, therefore, a very good example of its class, giving evidence of correct vision apart from the physical organism.

Another case\* concerns a Madame Angullana, who had been hypnotised for experimental purposes by Doctor Maxwell, of Bordeaux. In the sleep state she was sent to see what Monsieur Béchade, a friend of the operator's and well known to her, was doing. The time was twenty minutes past ten in the evening, and, rather surprisingly, she stated that she saw him, half-clad, walking bare-footed over stone. This seemed tolerably senseless, but the Doctor made a point of seeing this friend the next day. He was considerably astonished, but admitted that on the previous day, not being well, he had been advised to try the Kniepp cure. It involved walking bare-foot on a stone staircase, and this he had actually been doing for the first time on the previous evening.

A medical man in the North told the author

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\* "Death and its Mystery," Part I. Flammarion.

that one of his patients, a girl, was much troubled by visions of events at a distance, which in many cases represented facts. For example: She "saw" the sinking of the *Titanic*, and so much distress did these visions occasion that hypnotic treatment had to be invoked to prevent their manifestation. This seems to be a mid-way case, for the sight was not in the dream state, nor yet in the induced condition of hypnosis. There must have been some special phase of consciousness in which the faculty of sight was dissociated spasmodically from the purely physical organs—and this again illustrates the point of duality.

An incident recorded in the Proceedings of the S.P.R.,\* carries the matter a stage further, showing the travelling sleeper being seen by a third party unaware of the experiment. Dr. Backmann, of Kalmar, Sweden, observed a young girl, Alma L——, who gave him many instances of lucidity in hypnotic sleep. One incident seems to indicate something more than lucidity. She was asked to go, in the sleep state, to the office of the Director-General of the Pilot service at Stockholm, where she

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\* Vol. VII. p. 207.

had never been. She saw the Director sitting at this table, and described the room accurately. She was then ordered to take the bunch of keys which she had seen on the table, and to place her hand on his shoulder to draw his attention. She declared that the Director noticed her. Afterwards, the Director, who had not the least suspicion that any experiment had been tried upon him, said that he was conscious of a strange feeling upon the day and hour in question. He was busy at his table when, without any apparent reason, his eyes fell upon the bunch of keys near him on the table where he was not in the habit of putting them. He thought he saw a woman's form, but imagining it to be the housemaid, he took no notice. As this occurred a second time, he called to her and got up to see what was the matter, but neither she nor anyone else had been in the room.

There are other such cases as these quoted in the books already cited, and elsewhere, so that there can hardly be any serious question as to the facts. They seem to be merely an extension of what happens in dreams, but are now experimental instead of fortuitous, and

also capable of repetition and verification. They demand an expansion of the hypothesis that we have adopted, for there must be something in the way of a duality of selves; one visible, ponderous, and limited by the brain and organs of sense, and the other ordinarily invisible but occasionally visible as a replica of the body, of finer substance, and with vastly enhanced powers of faculty and mobility. This may seem somewhat abstruse and difficult, but it is only casting into other phraseology the dictum of St. Paul concerning the definite existence of the natural and the spiritual bodies.

Under hypnosis, these enhanced powers demonstrate themselves, but immediately upon the waking state being resumed they vanish, and the individual is back again in the cage in which he ordinarily lives. Put him in the sleep state, the boon is restored, and these extensions of faculty reassert themselves. Somewhat analogous is the fact that if the physical strength of the individual in his normal condition suffices to lift, say, 150 lbs., then under hypnosis he is able to lift 300 lbs. Wake him, and again he is back on the fifty per cent

mark. But the muscles are capable of working at the full maximum load, as demonstrated by the facts ; so that our friend is always working at a physical capacity far below his potential output. Neither does hypnosis add one jot or tittle to his powers ; it merely relieves him of the limitations under which he usually exists. In a similar manner, also, the mental capacity generally employed for the ordinary avocations of life is far lower than it need be, and can be enhanced and developed either by hypnotic suggestion or by the individual use of auto-suggestion. The latter process is much to be preferred, since the personal self-control is thus being definitely increased.

The somnambulist is capable of performing very remarkable feats in his sleep state, even to the extent of reading and writing, studying and solving problems. The risks run in sleep-walking are occasionally hair-raising, but the accidents are few when the sleep is not interrupted. Strange phenomena occur also in trance states, and in hysteria, as well as in mania. In ecstasies we see the emergence of new and wonderful powers, and all these suggest that the resources of the invisible self,

which we may think of as the soul, while still for the most part unexplored, are yet of wondrous scope. It is possible in some small degree now to begin to tap these and to render them available for actual service, as we do when we call upon our subconscious resources ; but it is quite impossible in the face of such facts as we have adduced to take the material view that man is merely a body, and confined to the facilities and capacities of the body and the brain. These examples already quoted themselves demand a larger conception of man's powers.

## CHAPTER V

### THE SLEEP OF ANÆSTHESIA

FURTHER light is shed upon this duality of the self by a consideration of the curious events that sometimes occur under the influence of anæsthetics. In the year 1846, Dr. Esdaile commenced using hypnosis, or mesmerism, as it was then generally termed, as an anæsthetic in his hospital in India. By its aid he performed thousands of minor operations and some hundreds of major amputations, and so forth. The results were eminently successful, and under the application of helpful suggestions the recovery of the patients was more than ordinarily rapid.

Round about the year 1850, in this country, the medical profession was displaying a most lively interest in the importance of hypnosis for surgical purposes, and in the course of their many and varied experiments they came upon strange illustrations of the subconscious

powers. They were, as it now appears to us, close upon the scientific demonstration of the soul through its faculties of lucidity and clairvoyance. Dr. George Moore,\* for instance, declared that the action of the will was only the soul at work, and that a history of events lay hidden in the soul, only requiring suitable excitation to cause it to be unfolded to the eye of the mind, like a written roll.

Dr. Joseph W. Haddock† viewed the spiritual organism of man as consisting of two degrees, the “pneuma” and the “psyche,” and the latter as the connecting medium between the pure interior human spirit and the nervous system of the body, the “psyche” being the soul. This, by its connection with the higher spiritual principle, he conceived, had immediate connection with the spirit world, and was subject to the laws and possessed the properties of that world, outranging time and space. Here, it may be observed, these two medical men assert on experimental grounds something that is very like the thesis being advanced in

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\* “The Power of the Soul over the Body.” London, 1845.

“Sommolence and Psycheism.” London, 1851.

these pages. Their views are typical of those of a number of other doctors who about that period were investigating mesmerism, lucidity and kindred phenomena. There is a fairly large contemporary literature embodying the results of this research.

But about the same time, in 1847 to be exact, Sir James Simpson, in Edinburgh, introduced the use of chloroform as an anæsthetic, and since there existed great prejudice against the use of hypnosis, the professional interest was diverted into other directions. Any practitioner could administer chloroform, while by no means every one could effectively use hypnosis, and so the net effect was to put an end on the part of the medical profession generally to a most promising line of research in the direction of the discovery of the soul. Readers who may be interested in following up later experiment may be referred to the book mentioned in the previous chapter, *The Survival of the Soul.*

Dr. George Wyld,\* who at one time practised in Wimbledon, is responsible for placing

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\* "Theosophy or Spiritual Dynamics." London, 1894.

on record an interesting incident relating to the effects of anæsthesia. One day, in 1874, he was inhaling chloroform as a relief from the agony of passing a small renal calculus, when suddenly, to his astonishment, he found his ego, soul, or reasoning faculty, clothed and in the form of his body, standing about two yards away and contemplating the physical body as it lay motionless upon the bed. He was able fully to appreciate the significance of the incident, and he further found that other medical men were able in general terms to corroborate his experience. One chapter in the book cited is devoted to the question of the effects produced by anæsthetics, and he suggests that the mesmeric trance, ecstasies, drowning, and other states provide a close analogy, and that in all these the net result is identical, the temporary death, or damping down, of the physical organism and the liberation of the soul to finer experiences. He states his conviction quite definitely that the effect of anæsthetics is to drive the soul out of the body, thus rendering it incapable of experiencing pain, and he submits that in the use of anæsthetics the sceptic has a physical and scientific method of

testing the existence of the soul, or ego, apart from the physical body.

Much independent testimony has come to me substantiating this idea put forward by Dr. Wyld, and a number of people have given me their personal experiences under the influence of anæsthetics. The tale they tell is essentially the same, and unless one is quite gratuitously to assume that they are all telling lies and, more wonderful still, the same lie, it is only reasonable to suppose that they tell the truth. Some of them have assured me that they have watched the operations upon their own bodies, as if the tenant had left the house while it was being repaired. They have not been bodiless or as disembodied spirits ; indeed, on the contrary, they have not experienced any difficulty in either seeing or hearing, nor have they noticed any essential difference between their selves in or out of the body of flesh. It almost irresistibly recalls the verse in the Bible : “Whether in the body, I cannot tell ; or whether out of the body I cannot tell ” ; and it is almost impossible to doubt that there is some similarity between these experiences of a Scriptural yesterday and a prosaic to-day

These patients feel no pain, and they all unite in saying that they have had their sight operating from somewhere "up," looking downwards, and not at all from the angle of vision that would have come from seeing through their physical eyes. What they have seen and heard, they have also remembered, and while such cases may be, on the whole, exceptional, yet they are far more frequent than one would expect, and in the aggregate their testimony is weighty.

One lady thus told me that she had undergone a severe abdominal operation at the hands of Sir Victor Horsley, in Edinburgh. She claimed to have followed the whole course of the operation, and she heard and subsequently repeated to Sir Victor a remark that he had addressed to his assistant while she was supposedly in a state of complete unconsciousness. Another lady declared that she had seen, but not felt, all the manipulations of her knee joint that were being carried out by a bonesetter while she was under the influence of the anaesthetic.

A hospital nurse testified to me that she

herself underwent an operation at the hands of two surgeons, having first stipulated that a third doctor, to whom she had strong aversion, should have no part in the affair. But during the course of the operation this doctor did, as a matter of fact, enter the theatre. The supposedly insensible patient was fully aware of this, and upon recovery made strong complaint that the original compact had not been kept. This same nurse also narrated how she had promised to hold a frightened patient's hand during an operation, but was sent out on some errand by the doctor. The patient subsequently displayed full knowledge of the fact.

A curious case is recorded by Dr. Abercrombie of a child, four years of age, who underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery he retained no recollection either of the operation or of the accident ; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. Normally the brain in a state of profound stupor

would have been incapable of thus taking in a mass of details, but the facts show that not only were they recorded, but also remembered when in the abnormal mental state induced by fever.

One of my youngsters, a boy of about thirteen or fourteen years, in class at school on one occasion, had been telling his friends that he had seen the dentist pulling out five of his teeth. A few questions elicited the fact that he had had gas for the extraction, but when he was asked how it could have been possible for him to see the operation while he was insensible, he explained that he had seen himself and the dentist at work from (pointing to the top of the blackboard) "Up there, Sir."

Miss Beryl Hinton, at the age of seventeen, in Calcutta, is reported\* to have been put under chloroform for the extraction of a number of teeth, and her non-return to consciousness was the cause of some alarm. She describes how she was above her body, around which were gathered the people present;

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\* "Man is a Spirit," p. 69. J. Arthur Hill.

she could not talk to them, and she remembered wondering very distinctly, "If I am dead, how is it that I am not being judged ?" She had no doubt about being out of her body, and it is curious to note the way in which pre-conceived notions dramatise themselves, and the expectation of an immediate judgment after death shows itself in surprise at its non-fulfilment. Another friend of mine, who had been quite sure that she was going to die under an operation, did in her "unconscious state" dramatise her own death and the mourning tears of her relatives.

These cases all seem to conform to a more or less uniform plan. The influence of the anæsthetic, whether gas or chloroform, seems to enable them to leave their own bodies in some way, though the means of exit vary somewhat. One lady, for instance, graphically describes her gradual emergence from the body through the top of her head, and her return to the body *via* the same route as the effect of the anæsthetic wore off. The liberated condition involves no pain or discomfort, though these may be quite sufficiently stressed so soon as the burden of the flesh be once more

taken up. There is a very great exaltation of the faculties in general, with very frequently a keen unfoldment of perception. Things seem to be envisaged from the vantage point of a nobler capacity, and there is frequently a marked reluctance again to subscribe to the limitations of the temporarily forsaken body.

Surely these considerations are extremely reassuring and indicative of benefits to come ; we are at present only too well aware of the discomfitures and limitations of the brain and senses, so that the promise of the unfoldment of finer faculties is itself in the nature of an inspiration. We come back unwilling in the morning from our half-waking experience of greater capacities, we have felt the fine freedom apart from the fetters of the flesh. We experience this again in dream, and we demonstrate it under hypnosis. Anæsthetics again point to the temporary death not indeed being loss, but gain. Is not the conclusion being forced upon us that there are wonders in store for the human race so soon as the last enemy shall have been overcome ? And is it not highly desirable that if, as Dr. Wyld suggested,

the influence of anæsthetics should provide a valuable means whereby the reality of the soul could be demonstrated by scientific inquiry, those means should be exploited to the full ?

## CHAPTER VI

### THE SILVER CORD

IN the cases which we have been considering, it appears that the action of the anæsthetic is temporarily to sunder the two selves, separating the invisible from the visible, the soul from the body. With the temporary exit of the soul, the body is unable to feel any pain or to carry on any of its ordinary activities, but between these two selves there seems to exist a psychic link, or “silver cord,” and so long as this remains intact and unruptured, the individual is not dead, whatever may be the indications to the contrary. There may be a state of trance, coma, or suspended animation, but whatever the condition may truly be, it is at any rate not death.

One may very well wonder, then, what would have happened if Dr. Wyld (as described in the last chapter) had remained in his trance condition for some considerable period, as many

others have done. Had he been discovered and taken for dead, would they have buried him? Premature burial is, unfortunately, not a thing unknown, and there exists at the moment a society for its prevention. We do not go to the trouble of forming societies for the prevention of that which never happens. With the suggestion of the duality of the self before us and the existence of this invisible psychic link, the possibility of a mistaken diagnosis of death, with all the attendant dangers, becomes evident.

Modern light is also shed upon such a story as the raising from the dead of the daughter of Jairus. When Jesus came into the ruler's house and saw the minstrels and the people making a noise, he bade them give place, for the maid was not dead, but sleeping. They scoffed at the idea, but having put the people out, he went in and took her by the hand, and the maid arose. Here the instant diagnosis was definite—the maid was not dead, and presumably the sleep was one of those out-of-the-body states with the psychic link unbroken.

When, however, as the writer in Ecclesiastes

has it, the silver cord is loosed, then shall the dust return to the earth as it was ; and the spirit shall return to God who gave it. With the breaking of this link between soul and body, all that gave to the body life, motion and being, is withdrawn without any possibility of return. Then the body is no longer a unity but a diversity ; dust scurries back to dust and ashes to ashes. That which was first inspired when man became a living soul, that is again expired. Is it not strangely suggestive that we should not be fully born into this present world until the umbilical cord, the nexus between mother and child, is severed ? Does the analogy hold, that temporary denizens of a soul-world as we may already be, we are not finally and permanently introduced into the realm of the next world (as we are pleased to term it) until the silver cord that holds us captive to the body be released ?

This cord, being of a psychic nature, is not subject to any limitations of a material kind, that is to say, no question arises as to how far it can stretch or extend. Therefore, also, the idea as to how far apart these two bodies may

be during life in point of distance is immaterial. Apparently, as the instances we have considered in the various phases of sleep phenomena indicate, the soul part of us may operate externally to the body at any distance.

This being temporarily out of the body, with the silver cord in evidence, seems to be by no means such a rare occurrence as one might suppose. By way of example we have the experience of a Mr. G. B. Crabbe,\* who became acquainted with an ex-artilleryman who was sitting on the ammunition chest of his gun when it was hit and exploded. The man was thrown into the air and his body fell to the ground. His sensations were of being up in the air, looking down at his own body which lay upon the ground at some distance from him. He seemed to be yet connected with the body by a slender cord of a clear, silvery appearance, and while he looked on he saw two surgeons look at the body and pass on, remarking that he was dead. Presently the stretcher-bearers came along, and finding life still in the body, carried him to the rear. "I came down that silver cord," he said, "and returned to the

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\* "Man is a Spirit," p. 68. J. Arthur Hill.

old body, although I was blind as a bat and my right arm torn from the shoulder."

Another instance of this cord being described, this time as a silver light, is by D. D. Home.\* One evening he had been pondering deeply until he found relief in sleep. It appeared to him that as he closed his eyes to outward things an inner perception was quickened, and memories of the past came rushing through his mind, bearing the semblance of reality. He felt that thought and action were no longer connected with the physical, but that they were in a spirit-body in every respect similar to that which he knew to have been his and which he saw now lying on the bed, motionless. The only link which held the two forms together was seen as a silvery light which proceeded from the brain. His vision splendid is quite in line with the usual ecstatic experiences of saints and mystics, including the reluctance to return to the realms of the too-solid flesh. Finally, however, he awakens to find himself stiff, with his limbs more or less dead, having been in this supernormal con-

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\* "My Life and Work," p. 23. D. D. Home.

dition some eleven hours. The account here is much compressed, but the conditions are very similar to those experienced under the influence of anæsthetics, though this incident appears to have come as a purely normal sleep, initiated by a state of meditation.

Another instance, occurring in normal sleep in the guise of a dream, was related to me by a London friend, Miss P—— L——. She found herself, on one occasion—of course in dream—upon the roof of a building, and for some reason or other she was particularly interested in a cord which she took to be, quite prosaically, a clothes-line looped over the roof. Curiosity led her to follow up this line as it went over the edge of the roof and into a bedroom window. It led her to the bed in which lay her own sleeping body, and immediately upon the recognition of this she found herself awake and in her own body once more.

Mr. Manning Foster, in the columns of an evening newspaper, has placed on record that he has felt himself outside his own body during the influence of anæsthetics while undergoing operations. He testifies to this same nexus

uniting the conscious and unconscious selves, and also to being forced to return to the body by way of the cord as the effects of the drug wore off. These occurrences seem to be comparatively frequent and to offer a fertile field for scientific research. It is not within the power of the present writer to do more at the moment than outline the case by collating a few instances and putting them forward in narrative fashion, but undoubtedly very valuable results might be achieved by specific investigation and experiment. At any rate, when we find the writer in Ecclesiastes (whoever he may have been) giving utterance to ideas that find their parallel in the events of to-day, the matter certainly gives food for thought.

As a final reference to this silver cord, we may quote a paragraph written by the Rev. Fielding-Ould,\* in which he says that the spirit is the real personality and that it is not imprisoned in the body, or at least need not be. Ignorance, prejudice, and selfishness are the real chains ; faith and love are the wings which may bring us to the very Fountain of Light,

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\* "The Wonders of the Saints."

and "though still attached by a cord to the material body," we may stand visibly in the fire of the innermost shrine, exercising our right as sons of God to go in and out before the Holy One.

## CHAPTER VII

### OUT OF THE BODY

APART from the point of the silver cord connecting the two bodies during life, there seem to be large numbers of instances of people having the experience of being temporarily out of their physical body under the influence of disease, accident, crisis, and even occasionally of set purpose. Mrs. Tweedale, in her interesting volume, "Mellow Sheaves," gives her own experience of this in a severe illness, living in a state of enhanced consciousness, and in this condition being thoroughly disrespectful to her *alter ego* lying dangerously ill upon the bed. In her verbal account she is distinctly more vivid and picturesque than she allows herself to be in cold print.

Mr. J. H. Godfrey, of Norwich, writes graphically in the columns of a morning newspaper of a similar happening, and appends his address. During a period of

semi-consciousness, while lying ill with fever, he opened his eyes to find himself not looking up at the ceiling, but down at himself. In this at the time there seemed nothing unusual. In a comfortable, drowsy, almost light-hearted state he saw—from above—his bed and himself in it. In particular he noticed how thin and worn he looked, and something seemed to urge him to pull that worn-looking body back to strength and health. The next day his temperature had fallen, and in a week he was on his feet again.

In this case, of course, standing by itself, there is nothing that could not be fully accounted for by a little fantasy or a touch of delirium. But the reader will nevertheless note the usual touches—that the writer was not looking up, but down, seeing, but not through the eyes. He felt nothing unusual in this; he did not feel disembodied, but comfortable, almost light-hearted. The facts are capable of the two interpretations: either he was out of his body, or else he imagined that he was. Imagination might quite conceivably be considered the more rational explanation if this were an isolated incident. But this case

does not stand by itself, nor the whole run of these cases ; on the contrary, they dovetail in with a thousand other facts derived from various phases of sleep, trance, ecstasy and so forth. Alternative explanations can always be found for any single experience, and we are told that as we do not yet know the limits of mind, therefore it may be invoked to explain anything. But the plain man will decide things upon a general balance of probabilities (as will a judge at the Old Bailey) and on the consistency of the evidence presented.

Mrs. B——, of Bristol, in the present year, reported to me that she had had the rather unique experience of having been certified dead for a whole afternoon, and at my request she gave a brief written account of the circumstances. While she was thus supposedly dead, she became aware of many people round the bedside, and of someone putting his face close to hers, as if listening, and with bated breath — whispering that she was gone, pulse and breathing having entirely stopped. Others were kneeling at the bed praying for her departed soul. She explains how sorry she felt for them all, and how she wished that she could break

through and manifest herself, for she feared being buried alive. Perhaps this is a modern parallel to the episode of the daughter of Jairus, with the same diagnosis.

A friend, Mr. E—— R——, of Cheltenham, was also kind enough to write me details of an accident when he was very severely injured as the result of his horse falling upon him when he was out riding. He was picked up and carried into the house by two strangers to the district. Three doctors were in attendance, but after giving him preliminary aid, they did not even attempt to bandage him up, as his injuries were so severe that they did not think he could possibly survive. They considered that bandaging, under the circumstances, could only result in gratuitous pain. My friend assures me that all this time he was out of his body, and fully aware of all that was going on. He saw the two strangers carry his body indoors, and afterwards was able to describe them ; he also saw the medical men. In this out-of-the-body state he in some manner acquired the certainty that he was not going to die, and on recovering a measure of consciousness, he told the doctors so ; they, however,

assured him that he could not possibly live more than two hours. But at the expiration of twelve hours, as he was still alive, they proceeded to the bandaging and the dressing. Eventually the patient recovered, and when he told me his strange story, and several others even more strange which are not recorded here, he was apparently hale and hearty and good for a long while yet.

In the following case the net result appears to be the separation of the two selves, or the exit of the soul from the body and its action as a distinct entity, by training and set purpose. Mr. Oliver Fox is the experimenter, and he describes\* his efforts as being in the direction of dream consciousness, astral travelling, and self-induced trance. We read of the same sense of duality with which we are by now tolerably familiar. Experiencing a sense of dual consciousness, he could feel himself standing in a dream and seeing scenery, at the same time he could feel himself lying in bed and could see his room. At will, he could emphasise the reality of either the bedroom

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\* Oliver Fox : "The Pineal Doorway." *Occult Review*, April, 1920.

or the scenery, the exterior or the interior world. Ultimately, as the result of long training, he claimed to be able to pass from ordinary waking life into the dream consciousness without any break of consciousness. Easily written, he says, but it took him fourteen years. His conclusion is that the waking consciousness is one, the dream consciousness is another, and there is yet a third, reached by the self-induced trance, which differs from them both. He asserts that in this condition the spirit actually leaves the entranced body and functions, fully aware, apart from it on the astral plane.

When we talk about the going and coming on different planes, we are, of course, and of necessity, being inaccurate, inasmuch as we are trying by means of terms which relate specifically to time and space to express something which has no such relations. The simile of tuning-in on the wireless might well be a better one to employ. It is easy to understand that we can tune out from one station and in to another, and it would give a more adequate idea if we realise that the tuning above the level of the physical raises the consciousness to a higher and more interior level as in dream.

A further attunement upwards might well, on this analogy, put us in touch with more interior and rarer powers such as perhaps our friend refers to when he talks about functioning "on the astral plane." Under such circumstances with a superior sensitiveness it would be a practical certainty that we should come in touch with experiences such as are in the ordinary way impossible and inconceivable.

Dr. T—, of Liverpool, gave me a personal experience in which he appeared, by a strong and sustained effort of will, to one of his patients in Ireland. He made the trial after his day's work was over, when he was alone in *negligé*; and it was in that garb that he actually appeared in Ireland, seeming to open the door and enter the room. This may, of course, sound strange and far-fetched to some, but there are various cases on record of similar intentional self-projections in the annals of the Society for Psychical Research, and also in "Phantasms of the Living," and to these the interested reader must be referred.

In the May-June, 1928, issue of the *British Journal of Psychical Research*, the Editor, Mrs. F. E. Leaning, has a most valuable article

entitled, "Ex-Corporeal Consciousness." This deals specifically with the point of out-of-the-body experiences with the focus of consciousness outside the self. The instances are collated from various sources. One relates to Professor Bertrand who, while physically insensible from cold and fatigue on an Alpine expedition, reported all the sensations of "dying," and then his astonishment on looking down at the corpse "in which I lived, and which I called *me*, as if the coat were the body, as if the body were the soul!" Another concerns a doctor in New York, injured in a factory explosion, who stood at the foot of the bed and with perfect vision saw himself lying on the bed, bandaged and evidently very sick, and his son and the doctor working over him. In each of these cases observations occurred, including the hearing of conversations and other sounds, and these it was possible to verify. A third case, from a correspondent in Wyoming, U.S.A., may be quoted at some length because of the intrinsic interest of the narrative, which, however, lacks corroboration. "Edwin and I were stopping at the Sheridan Inn, and I had to stay all day in my room in case he needed to

call me in order to sign some papers. After lunch I was lying on the bed reading, when I became suddenly so sleepy that I could no longer stay awake. It annoyed me because the book, "Amiel's Journal," was very interesting, and I wanted to go on reading it. But I went to sleep and the minute I was asleep I left my body and, looking back at it curled up on the bed, I wondered that anyone would go to sleep in such an uncomfortable position. Since there was nothing to amuse me in the room, I went out into the corridor, and I went through the door (force of habit, I suppose), for my exit might just as well have been through the wall, because I did not open the door at all, but just went through. I did not walk, exactly, but whenever I wished to be in a place, I was there. Yet I seemed to have all my legs and arms and body with me, and felt *well* in body, which I was not used to feeling. This upstairs corridor was deserted, it being early afternoon, except for a negro, who was on his knees polishing or cleaning the wood floor on either side of the strip of matting. I went by him and he did not notice me, and it occurred to me that I was invisible to him, which tickled

me exceedingly. So I pranced up and down before him, getting nearer and nearer, but not touching him any more than I would have touched him in real life; but he never batted an eye. This amused me for a while, and then the thought came to me: 'What if someone should go to my room and wake my body when I am out here? What a complication. What would happen? It might be unpleasant.' So I went back, going through the door in the same way, and as I got nearer my body I went faster and faster, until I was sucked up by it, going in at the feet, and that woke me." The interested reader may be referred to the article in question for further information and discussion.

But this idea of the possible separation of the two bodies gives a feasible explanation of those otherwise inexplicable instances of "doubles," where people are seen in two places at once. There are many such records in the annals of the Church, notably in the case of St. Antony of Padua, the phenomenon being known as Bilocation. It also suggests a basis for the comprehension of the vision of the ghost of a living person, as well as for the

thousands of authenticated visions of people at or about the moment of death. Perhaps the separation of the two selves may be brought about by the concentrated thought, the devout or keen desire of the individual.

As throwing light upon this latter point, a lady known to me narrated a personal incident. She was living at Notting Hill Gate, and had a dressmaker in by the day to do some sewing. She had given her the material for cutting out a dress, and suddenly the thought came into her mind that she ought to go downstairs to see if the dressmaker was managing it correctly. Just at that moment some visitors were shown into the room and she was detained. When the visitors had gone she immediately went downstairs, only to find that the garment had indeed been cut out wrongly. She expostulated, and then the dressmaker asked her why she had not told her about it when she was down before! As a matter of fact the mistress had not been down at all, but the other made no possible doubt about having seen her. Possibly the direct wish to go had some kind of a projecting effect acting upon the finer and more mobile matter of the soul-form.

This incident has quite a prosaic, not to say commonplace, setting, but it serves to show how close is the ordinary to the extraordinary, and how little it takes in some cases to bring us face to face with the miraculous. These strange happenings are not really so rare as one might suppose, but people are not apt to speak of them save in sympathetic surroundings. After one lecture in London, no less than three ladies came and gave the writer personal experiences of out-of-the-body incidents which had happened to themselves. The details, as would be expected, vary widely, but the family likeness in essentials is most marked. In reading books, both old and recent, one comes across casual records which, with the clue of the two selves, can be placed quite reasonably in the scheme of things. The more facts that fit in with the working theory, the more likely it is to be true. On the other hand, so far as the present writer is concerned, a wide range of search has revealed no single fact inconsistent with the thesis of the two bodies here adopted.

## CHAPTER VIII

### BODY, SOUL AND SPIRIT

IN our preliminary remarks we outlined the thesis to be put forward and suggested the working theories about to be advanced. This is, of course, hardly the scientific method, but it certainly has the merit of indicating to the reader the lines along which he may direct his attention, and he will now fully realise that our quest is no less than that of the nature and reality of the Soul.

If we consider the variety of experiences that have been put forward, it will be clear that the normal powers of the body are quite insufficient to account for the observed facts. Supernormal or extra-normal powers are exhibited which demand an organism that can work at times independently of the body—something that can see, think, remember, and carry on apart from the physical brain. This organism is able to know, feel, and will, even when it

can see the physical self inert or asleep. On occasions, also, it is able to be seen, and somewhat rarely make itself felt. It appears as a duplicate of the physical body, even to the clothes.

It is the acting principle of the body, without which the flesh itself can accomplish nothing, can feel nothing, can know nothing. It is the essence of the physical self, a duplicate in invisible matter, an invisible man. As such it is already a denizen of an invisible world which is here and now around us, and interpenetrates this seeming solid earth. It is linked to the physical self by a silver cord which is not ruptured till actual death. This organism is the Soul, and its realisation will transform our conception of both life and death. But it is not the Spirit. That is some more subtle element still which yet eludes us, like the nucleus within the nut. The soul is its invisible garment, as the body is the visible enshrinement of the soul. There is the natural body, which contains the psyche, and there is the soul, which acts as the "body" of the pneuma, or spirit. The vital man is a spirit ensouled in a body. This soul is the

link between spirit and matter. Through it, in involution, spirit reaches down to matter; and through it again matter, in evolution, climbs back to spirit.

We have now arrived at a position already occupied as the result of an entirely different line of research. In the view of Spiritualists, the net result of inquiry into psychic matters is that man is a Spirit. He is in essence a spiritual being, but this self is incorporated within an astral body, an entity that is known by a variety of names ancient and modern. There may be classifications and sub-divisions of these selves, but it is ample for present purposes to point to the threefold division of spirit, soul and body.

This tentative conclusion of our own, it will be noted, has been arrived at without any consideration whatever of the phenomena generally known as psychic; but if this range of phenomena were to be weighed in with the rest it would, in so far as it has stood the test of scientific scrutiny, substantiate it up to the hilt. No reference has been made to any medium, therefore the discrediting of this or that exponent has no bearing at all upon our

evidence or upon our conclusions. It would be idle to say that mal-observation could be advanced, for the argument is not so fashioned that this objection could carry any weight.

Telepathy, that explanation which is so frequently advanced by way of discounting any evidence from the psychic side, taking the argument as a whole, simply does not enter into the matter. Certainly the topics we have discussed cannot be airily dismissed as the work of the Devil—supposing that such an individual exists. Neither have we had any sittings or séances where, under cover of darkness and the influence of suggestion, strange things might, or might not, have happened. We have not even based our opinions upon the testimony of scientists who, while they were no doubt capable enough in their own line of research, were as babes when they entered upon their psychic quest. We have done none of these things, and yet the conclusions to which we are led are at base identical with those held by the travellers by the other road.

Man is a spirit, existing as a living soul, incorporated for the purpose of living in a material world in a physical body. But this, in

so many words, is what is stated in the second chapter of Genesis. “The Lord God made man out of the dust of the earth.” This is a scientifically correct statement which it was quite impossible for the writer to have known as such. He, with his lightning flash of intuition or inspiration, showed the truth: the scientific thunder rolls up a couple of thousand years after the flash to proclaim in resonant tones that the fact is true. So much for the body. But then: “He breathed into his nostrils the breath of life, and man became a living soul.” There, as clear as words can make it, is the distinction between man the body, and man the soul. But the world has accepted the first part of the verse, and has ignored the second. Man has forgotten that he is in essence an inspired individual, though he knows well enough that one day it will be his lot to expire. “Sole root of sin in thee,” writes James Rhoades, “is not to know thine own divinity”—and this is just what man in the mass has overlooked.

The man who is down-and-out, the failure, the coward, the criminal, all these men have forgotten (if they indeed ever knew) their

potential abilities ; and logically they make no attempt to realise that which they have no idea of possessing. If we are ignorant of the half-crown in our purse, we do not attempt to spend it. Their inspiration, the very breath of their life, is the breath of divinity ; they are drops from the ocean of the divine, and the chemical constituents of the drop from the ocean are identical with those of the ocean itself. The possibilities of our divinity are within each of us ; differences of degree there undoubtedly are, but not of kind. As a living soul, man is the master of his instrument, the body ; it is for him to call the tune that the body shall play, not to be at the mercy of its whims and vagaries as he so frequently is. The first step in progress is just this recognition that we are something other than the body ; that, instead of being physical organisms possessing souls, we are, indeed, souls clothed for the time being with garments of flesh, without which we could make no contact whatever with the physical world.

In a later verse in the same chapter of Genesis reference is made to every living creature, and these also are termed souls, exactly

the same words being used in the Greek version. The implication of this seems to be that all life is one, and that the divine life is the only life, whether its form of manifestation be simple or highly complex. It may be suggested that even plant life is in essence the same as human, a fact that is borne out by the most interesting researches of Sir Jagadis Bose\* into what he terms "plant response." He points out that plants react to stimuli in the same manner as do human beings; that stimulants, depressants, poisons, alcohol and narcotics affect them in identical ways. Therefore, if it truly be the soul which causes the manifestation of life in all its forms, humble and high alike, all life is indeed one, and therefore God is present everywhere in all His works.

Then, as within the nut, the nucleus, so, within the soul, the spirit. In all the humbler forms of life the spirit is asleep, as the oak sleeps within the acorn; but life climbs ever upwards, evolving by incredibly slow gradations to higher phases. The urge comes

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\* "Plant Autographs." Bose. 1927.

from the gravitational pull of the infinite spirit for the spark of life in all, for as all matter is mutually attractive, so also is all spirit. "We love Him because He first loved us," and for that same reason all the works of the Lord unite in praising the Lord. The drops of rain eventually find their way by devious paths back to the ocean whence they came, feeling the inexorable pull of gravity, and so, too, we and all life are restless till we upward climb.

Yet, though we do not deny life, intelligence, and response to the whole sub-human range, there is nevertheless something more to be found in humanity than in what we are pleased to term the whole lower creation. Life is subconscious below mankind, but the human being is self-conscious; sub-human life knows, but man knows that he knows. In the earlier phases of life, instinct rules supreme, but in man, the first effort is made to rule the instincts. This is the first recognition of good and evil, the eating of the tree of life, and it means that man becomes possessed of a measure of free-will. Probably there is no actual dividing line between human life and all below, but we

may imagine that, in the course of the development of structure produced by the soul in its demands for greater expression, there were the first faint stirrings of the spirit within the soul. Then was man differentiated from all life below him in the possession of an active spirit within. The divine called to man, and his spirit in answer and echo quickened within him.

With his measure of free-will man has, and must have, the opportunity to choose wrongly as well as right ; otherwise there could be no real growth, for growth is by evolving from within and not merely by compulsion from without. But this ability to choose gives to man the power to accelerate to an enormous degree the speed of his own evolution. Nature forces the forms of life slowly upward, extinguishing the unfavourable variations through a wide range of means, by natural selection. In the case of domestic plants and animals, this rate of progress is far too slow for modern day requirements, so man steps in and by cross-fertilisation and special environments, acts the part of an outside Providence, and does in one year what it might take Nature a thousand

years to accomplish, if, indeed, she ever accomplished it at all.\* This is by the use of his intelligence ; but if he were to use that same intelligence to hasten his own evolution, individually and collectively, he could transform the face of the world in a generation.

Life, the life of the soul, when directed by the living spirit awakened within, is powerful beyond belief ; undirected, it is merely powerful with the clumsy power of a giant still asleep. The subconscious within every man is a power-house, but it needs the touch of the engineer who must first learn what levers to pull and which wheels to turn. The power of life within the animal and the vegetable kingdom to produce new and finer forms is already there in the soul ; the experimenter does but pull the levers, it is life does the rest. He may set the train in motion, but it goes by its own power. So, also, when spirit decides to choose the better way, soul must eventually fall into line and obey ; it may be necessary first to discipline and train the soul forces ere they accomplish what the spirit dictates, but that

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\* *Vide* Luther Burbank.

is the battle royal of life for each of us. The first step of all is the recognition of the self as distinct from the body, placing the personal centre, as it were, first in the invisible self, which is the soul ; and then, as progress is made, transferring it to the spirit which informs the soul and directs it on its long journey towards the stars.

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## CHAPTER IX

### THE PROBLEM OF DEATH

THE idea that the soul is already a definite and semi-independent entity during life sheds a great light upon the problem of death; it also goes far to answer that age-long question propounded by Job: "If a man die, shall he live again?"—and to answer it in the affirmative.

The physical body is a necessity for a physical world, and is subject to all the limitations imposed by the thrall of time and space. It is a machine with more working parts than any other machine ever had. It is wonderful and unique, self-repairing and self-adjusting, but nevertheless dominated by one prime limitation—that it wears out.

Again, the body may be likened to some vast colony of almost innumerable inhabitants, all united by a strong central government, for cells of the body, uncountable, are held

together and integrated into the self by the soul. When that soul is finally withdrawn and its governance relaxed, then the colony disintegrates ; chaos and disruption takes the place of concord and unity, and decomposition sets in.

Brother Body has come up from a lowly ancestry, by the long, slow climb of evolution, and retains only too many traces of its humbler stages, not only in its configuration, but also in its “potentially linked paths” in the brain and nervous system. Civilisation has outgrown many of its less worthy traits, but the human being, in recapitulating this long course of evolution in the nine months preceding birth, embodies and holds some of these afresh. They may be inconvenient—often, indeed, they are—but they exist. If we are so inclined we may regard these as our traces of “original sin,” and sometimes they are uncommonly like it. They are the dead-weight of history in our make-up.

Spirit, however, comes down, “trailing clouds of glory,” perhaps, as Wordsworth asserts, but at any rate down. The meeting place of body and spirit is in the soul, and here the forces from above and from below, destiny

and history, come together in battle royal. In the workshop of the soul, spirit is the hammer and body the anvil, and between the two, with many sparks, is the future wrought and fashioned.

The physical body must be able to meet and respond to the demands of the soul and to express its behests in thought and act. But in course of time, whether from accident, disease, old age, or some other cause, the body ceases to be a workable partner ; its power of response and expression is restricted or becomes impossible, and then the community must be dissolved. The soul and its ego can no longer be bound within the organism, the silver cord is loosed, and the dust returns to the earth as it was.

Then the soul finds itself not indeed, "dead," but free from the thousand limitations that before hemmed and held it in. It is freed from all the purely mundane considerations that arose from the simple fact of there being a body with its need for food, clothing, housing, and all the myriad necessities of common daily life. It is from these labours that the innume

from the claims of time as we understand it, and from the dictates of space, as it has been occasionally already in dream. It enjoys a hundred compensations in coming into the heritage of treasures that have already been foreshadowed in the subconscious faculties. It leaves behind the limits of the human senses and the restrictions of the human brain, and it truly realises how grotesque it is for us to stigmatise as “dead” those who, in very truth, are alive as we here have never been, nor so long as we may be here can hope to be.

The act of passing, for the most part, is painless, even though the preliminaries may have been protracted and painful enough. In a general way we do not die at any precise moment, for though the heart may cease to beat and the various functions fail, yet the final disengagement of the soul from the body is a gradual process and may take some considerable time. Indeed, many people well stricken in years have perhaps been dying gradually for long, and may even now be more really in the next world than in this.

In "The Hidden Way" \* there is quoted the experience of an unnamed scientist who claims to have watched the passing of a soul. He describes how a thin violet column of vapour gathered into a soft cloud, which apparently formed over and about the body of the dead man. Particle seemed to seek particle, until the outline of an object was clearly distinguishable ; as it grew stronger it seemed the vapoury form of man, rapidly assuming a more perfect shape. It lay floating about a foot above the body, apparently moored by a ~~slender~~ <sup>feebly</sup> ~~cord~~ <sup>fastened</sup> to the breast of the corpse. The face was the face of the man, but far more peaceful and beautiful in expression, and the new form seemed asleep. Later it seemed to waken, and the cord that held it to the clay house parted. It arose to a standing position, and finally vanished.

This account, while in no way to be considered evidential, is yet very interesting, particularly as to its mention of the part played by the silver cord. Other accounts exist of the passing of the soul, which in their

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\* "The Hidden Way." J. C. Street.

main details are entirely corroborative of the one quoted. Messrs. Carrington and Meader record\* the experience of Dr. Baraduc, who succeeded in obtaining photographs of emanations rising from the body of his deceased wife. Accompanying the letterpress are reproductions of photographs taken a quarter of an hour and an hour after death, respectively. The cloudy substance, as referred to in the above account, is very clearly marked, being globular in form and showing progressive development, until finally, three and a half hours after death, "a well-formed globe rested above the body, apparently held together by the encircling luminous cords, which seemed to guide and control it."

The former account, extracted from the book "The Hidden Way," is of some time back, as the date of publication is 1887, in the U.S.A. Dr. Baraduc published his story in 1908, under the title "Mes Morts; leurs Manifestations." In a recent book, "The Etheric Double," by Major Arthur E. Powell, (London, 1925), we read that under certain

\* "Death and its Phenomena." Carrington and Meader.

conditions the Etheric Double may be separated from the dense body, though it is always connected with it by a thread or cord of etheric matter. At death the double finally withdraws from the dense body and may be seen as a violet mist, gradually condensing into a figure which is the counterpart of the expiring person and attached to the dense body by a glistening thread. This thread, or magnetic cord, is snapped at the moment of death. The story from each of these sources is essentially the same, while from sources professedly occult, by the statements of clairvoyants and the testimony of those who claim to have experienced the change of death and to have sent information back, again the same story comes. Witness is borne to the simple fact that there is an astral facsimile or duplicate to the physical body, and that is the organism which plays such an important part in the drama of death.

If the reader with this clue of the soul as the spiritual body (*pneumatikon soma*, the natural body being the *psuchikon soma*) will turn to St. Paul's first Epistle to the Corinthians, Chapter 15, the passage which is appointed to

be read in the Burial Service, he will see how clearly the Apostle endeavours to express this idea and this consolation of death. He draws as strong a contrast as is possible between the body which is laid in the grave and that which is raised, between the corruptible and the incorruptible. He talks plainly of bodies celestial and bodies terrestrial. He points out that the natural body is discarded in its weakness, and the spiritual body raised in power. The whole passage becomes strikingly luminous and greatly helpful in the light of what we have been considering. None of the words of the Apostle are inconsistent with the modern thoughts which we have been putting forward ; on the contrary, the similarity of idea is so remarkable that one is constrained to think that the suggestions carry with them their own testimony of truth.

After the actual passing from the body there may be an interval of quiet and rest for recuperation and readjustment before the soul is fully awake in its new environment, but there is certainly no grave. When the sun sets below our horizon we know that its

departure is merely an apparent setting ; the sun goes on its journey, and there is no break in the continuity of its travels. So, too, with ourselves ; there may be no actual moment of dissolution ; the soul is all the while on its journey, and it passes along the road beyond our ken, making its "exodus" from its former state. It may also be observed that the possession of this soul-body ensures that the change between the two states of here and hereafter is very greatly softened and robbed of the element of abruptness. The soul acts as a kind of intermediate shock-absorber, helping us over the change that might otherwise prove too overwhelming.

In the after-state, when we rest from our "labours," our "works" nevertheless follow us ; and there is a distinct difference between the two words. The former implies the thousand and one irritating and pettifogging ~~new~~ <sup>new</sup> things of every day, but the latter signifies the work in which the soul would naturally find its congenial occupation ; idleness is no part of the great scheme of things. But in the new state all those things which we have longed to do, the latent aptitudes that have never

reached development into faculties, the aspirations of our very nature that have been baulked, thwarted and mocked by the necessity of having to spend our days in earning a living—all these activities come to their expression when the hampering restrictions of the earth are withdrawn. We shall find our happiness in doing all those things which have been denied to us, and in expressing those qualities of soul which have perforce been repressed. Then for the first time, perhaps, we shall really begin to live.

## CHAPTER X

### THE PROBLEM OF LIFE

IMPORTANT as is the age-long problem of death, yet before we die we needs must live, and he who has successfully dealt with the problem of how to live need not be greatly perplexed over the question of death. The importance of death really lies in the fact that for us, as physical beings, it is a certainty, a fixed point where time and eternity intersect, and since we are all compelled to admit its reality it is at any rate a starting point where we can all muster. *essentia*

We shall all one day pass through the little wicket-gate that leads into the garden of eternity : but we shall go in varied guise, some rich, some poor, some undeveloped and some robust and full-grown in spirit. Yet each will have gathered his store by virtue of the same law of memory which, favouring none, has given exact justice to all. Some there are

to-day who set themselves to gain this world's goods, and yet what shall it profit them to have gathered the whole world and to have lost their soul? Those who are now content to accept a spiritual scale of values in preference to the more popular pounds, shillings and pence, though reckoned among the poor, may well find themselves rich with a store of spiritual blessings inscribed in character, and inevitably reflecting upon destiny.

Man here and now is, at the very least, a duality of body and soul, and he possesses two corresponding aspects to his mind, the intellect and the emotions, the head and the heart. Unless both these sides to his nature have been more or less equally developed, he is an unbalanced individual; it is not sufficient to be highly intellectual; sharp, and clever, if the soul be starved. Nor does the way of progress lie in being led by the emotions and the desires to the neglect of one's intelligence and judgment; along the mid-road lies safety and balanced progress.

How far, we may ask, do modern conditions conduce to that ordered balance and advance which is so important in this present world in

*Her friends in this  
material world are gone,  
because the waters are gone.*

view of the next? Is our material growth, with its wondrous extension of scientific knowledge making for, or marring the ultimate welfare of humanity?

*rough.* So long as crude material views dominate a man's mind, so long will an equally crude philosophy tend to make him selfish. This selfishness itself will ensure that, in whatever walk of life he may elect to travel, his steps will lead him further and further away from true growth and development. The cutting out of the element of practical religion in modern life has upset the balance of the world which is now near to destroying itself by its own misdirected cleverness. The counterpoise of right emotion and idealism being removed, the crude, naked materialism of the age stands revealed. The practical point to-day is whether we can re-establish religion as a living force in the world before the nations succeed in blowing one another to bits with high explosive bombs or asphyxiating each other. Yet it should be fairly obvious that no amount of bombing or poison gas applied to the bodies of the nations of the world will ever advance by one iota the status of their souls, and in the last issue it is the

soul that counts. Quite clearly, also, religion, as thus intimately related to man's own nature, and inevitably connected with his destiny, is not merely "dope for the working classes," neither is it the privilege of the educated or the aristocrat, nor yet a refuge for weak women, but is most really food and sustenance for the starving soul and absolutely essential for balance.

The effect of the demonstration of the existence and persistence of the soul must be to place religion on a new basis in consonance with Science. Dogma has had its place in an unlettered world, but it has outlived its day. Revelation of any fixed or final type is not now acknowledged, for we know that every advance of technical achievement reveals new wonders and new truths enlarging our horizon. To this process so long as man progresses there can be no finality, and therefore the revelation of yesterday must yield place to the new knowledge of to-day. But when we establish the reality of our invisible selves with their essential spiritual basis, and demonstrate their resurrection and triumph over the last enemy, Death, then inevitably Religion becomes scientific and science itself, as Sir William Bragg has said,

“an act of Religion.” In this direction lies a new hope for humanity, a new safety, and a fresh inspiration.

How small in comparison must seem these wordy discussions as to formulæ in Prayer Books, and wrangles over ceremonial. The man who can cast his imagination over the progress of humanity during the million-odd years it has been on this planet, has little patience for these. He sees that man-made laws, functions, ceremonies, are born, grow up, and having fulfilled their usefulness, become superfluous on the stage. They can then be ignored, but the eternal truths can neither grow old nor be ignored. Man’s brain was made to feed upon knowledge, and his soul upon love, and within these simple boundaries is progress, happiness and evolution ; outside there is chaos. Science will see to the knowledge, but Religion must see to the love. Formal religion has not noticeably increased the love in the world ; on occasion it seems to have quite definitely brought the very reverse, but the fact is that Religion is not a matter of externals which can ever be regulated by debate or discussion ; it is a matter of personal experience which must

be felt. The first step towards this is for man to know himself in a wiser way than he has as yet.

*give satisfaction*  
*idle talk*

No amount of material prosperity can ever atone for deficiency in the soul, and England's disquiet to-day is due to the fact that again the due balance has been lost. Man cannot live by bread alone, simply because he is not merely a body, and his soul cannot be fed with the things that money can buy. All the rush and bustle to-day about the redistribution of wealth and the reorganisation of this, that, and the other, is so much froth upon the surface ; it does not touch the depths. We may deal in this superficial fashion with things to our heart's content, but never thus shall we truly alter them ; they will remain essentially as they are so long as we remain as we are. Nature is providing us with so many dead ends ; there is no road this way, nor yet that, and at long last we shall be shepherded by pain and distress into the road that we might have more sensibly taken voluntarily, the road leading to the re-discovery of our own souls. Truly Tennyson was right when he placed the three essentials to progress as self-knowledge, self-reverence and self-control.

If life be for growth in spiritual wisdom and stature—and this is the logical conclusion of views founded upon the fact of the spiritual and invisible nature of the real self—then, obviously, it would be wise for us to start with education and place that upon a saner basis than at present. Only too often the avowed aim of certain schemes of education nowadays is to enable the individual to earn a good living—as if it mattered to the vast cosmic scheme whether A or B is satisfied with his emoluments! God's work on this earth has to be done by human hands, and his plans advanced by the thinking of human brains; were this not so, then there would be no spur of necessity to hasten man's progress. But since this is the case, then education should clearly be to fit the individual the better to do that work and in doing it to develop himself. Therefore, education should be for growth through work, and service; and for development, through thought and the vision splendid. Frequently, alas, the vision is dimmed, obscured, and sometimes completely lost in the complexity and mass of detail. Day's work succeeds day's work, but the purpose of all the days is forgotten. A

man's brain is not his whole being ; it is to subserve the progress of his spirit and his soul. The technique of brain and mind is of extreme value, but it is not the end ; more rightly it should be considered as the means whereby spiritual achievement may more surely and quickly be accomplished.

It is not impossible for this higher view of education to be put before the young ; their minds are plastic, impressionable, and their spirits have not yet been broken on the wheel of disillusion. They will respond, and they do respond when the appeal is made, and when their vision is inspired, their emotions touched, they experience a driving force from within which can never be matched by any compulsion from without. In such wise their ideals right from early days are turned from the purely selfish to the direction of service for others and unselfishness ; and just as surely as selfishness leads to the very denial of spiritual growth and perception, so equally surely does the motive of service lead to the making of manhood and womanhood of a nobler, kinder, and more progressive type.

The acid test of any system, organisation or

line of conduct, is whether it ministers to the growth of soul of all who are concerned ; whether, in short, it assists or retards the evolution of the world. The evolution of the world is that of its individuals, and its health and well-being is the same ; therefore, we stand or fall, in the long run, all together. If, therefore, anything is harming the evolution of any individual or group, whether from the personal act or that of others, that thing is rightly considered Sin. It matters not in the least whether it be within or without any established code of morals, law, ethics, or conventions ; Nature recks nothing of these. She has her definite command to make man in God's image, and she is doing her best to accomplish the task. At every turn she is hampered, impeded, and frustrated by the stupidity and folly of man himself, but unfettered by time, she slowly and surely produces her results with a humanity handicapped by its three-score years and ten. The individual may hold out against the mills of God, but they grind the race according to the divine fiat.

With our boasted intelligence, we should be able to co-operate with these inexorable ends

of development and progress. We might, for instance, dignify work by recognising that only struggle can lead to development, and that the work to our hand is Nature's way of providing for us a tool wherewith to carve our destiny. Work is not an evil, it is our means of progress, and if we work badly, grudgingly, or not at all, we hamper ourselves and all mankind. Whatever we do or say we add that item to our soul's experience, for we grow by the things we express, and gain what we give away. This is the paradox of Nature, for in giving out kindness, that kindness is added to our own character by memory, but if we fail to give it out and keep it to ourselves, then memory has nothing to add to character. By definite design of the things we would express and impress upon the self, we are beyond all question able to influence our own growth to a remarkable extent. Auto-suggestion has, at any rate, demonstrated so much, so that if we decide that growth is spiritual wisdom and stature is the objective of the individual, as of the race, then through the machinery of thought we have a definite means of achievement.

We are spirits, ensouled in bodies, inhabiting

a physical world ; by contact with material things, people and events our souls and spirits grow. The directing and informing principle of the body is the soul ; it can be deadened by the body, or the body can be quickened by spiritual insight—which shall we have ? This is the essence of religion and right living, that we know ourselves as souls and spirits—that we open our spiritual vision and see the spirit of God moving on the face of the waters, and over the fair lands and high hills, that we hear His voice in every sound of Nature, that we see His image when we look into the eyes of little children, sweet women, and great men, that we recognise His shepherding in the logic of events, that we feel His inspiration in our moments of vision, and that humbly we strive to live the life of love, kindness, sympathy and service.

## CHAPTER XI

### WHY WE SURVIVE

*placed w<sup>th</sup> org<sup>n</sup>*

WE now return to the thesis, which is the title of this little book, and the reader will notice that the question of survival is accepted as a fact, and that merely the machinery of that survival is being discussed. It can hardly be doubted that the inference to be drawn from the various cases that have been collated is strongly in favour of the continuity of existence. But it should be observed that survival is not necessarily immortality; there is an emphatic distinction between the two, and immortality is obviously incapable of proof. We are simply concerned with the fact that our individual life here to-day is followed by an individual life elsewhere to-morrow.

Apart from any such considerations as are here advanced, observation of the order of Nature, taking a sufficiently long view, shows

the growth of life from simple forms to complex, and this increase of complexity of structure is accompanied by an augmented manifestation of life. This is, in other words, the process of evolution at work in the world, and as the culmination of that age-long process we have modern man and his civilisation. It would, however, be premature to suggest that we are the very last word upon the subject, not even the innate egotism of man is equal to making any such extravagant claim for himself, and therefore we can, in the name of common sense, only look forward to further growth and progress, not merely here, but also hereafter. The emotions revolt at the idea of extinction at death, even if the intelligence should subscribe to that depressing doctrine; there is implanted in most of us what someone has described as "the instinct of immortality." To a change of form, of environment, and of everything else, we might perhaps assent; but to annihilation, no. The world of matter or energy knows nothing of wiping out or extinction, and equally in the world of spirit the idea should be ruled out of court.

It has been suggested that life goes out "like

a candle flame," and that with the destruction of the brain, life and spirit themselves cease to be. But such medical evidence as we have quoted goes to show that intelligent and sentient life has been manifested by individuals in spite of damage, decay and disease to the nervous structure of the brain. The cases cited indicate that consciousness can operate apart from the physical brain during life, and that in states of temporary death, life seemed to be even more than normally acute in many of its manifestations ; then why, indeed, should the state of permanent death impair that validity of function already demonstrated ? Medical evidence can never prove the negative, that there is no survival ; and we can even go as far as to say that some medical evidence does emphatically indicate the very opposite conclusion.

The evidence from religious and mystical sources stands in another category entirely, and is almost exclusively in favour of survival. It hardly lends itself to classification and analysis, and mystical experience is nothing if not personal ; but nevertheless it is a fact, and germane facts may not be ignored. Many

of the world's mystics have given their testimony to the reality of religious and ecstatic experience. Cosmic consciousness, that glimpse of the essential unity of all things and the identification of the individual with the infinite, is the burden of many a mystic's song, by the side of which the candle-flame idea is shown for the very dull light which it truly is. The gist of all this is life, more life, and yet more abundantly ; the discordant note of extinction in these quarters is never heard.

In the New Testament we have the words of Christ upon the Cross : "This day shalt thou be with Me"—there is no talk of graves or epitaphs, judgments or hells even for thieves. There is the definite statement and implication of life, continuity and individuality ; but nothing whatever of break, cessation or annihilation. In the Old Testament, which is so chary of its mention of the after-death condition, Samuel appearing to Saul, through the ministrations of the woman of Endor, says : "To-morrow shalt thou and thy two sons be with me" ; and so it was. It is the same phrase "with Me," in the state which succeeds life, and, indeed, is fuller life ; and whether to-day

or to-morrow, the teaching is clearly of survival. The story of the Resurrection, when considered in the light of man's present duality, is comprehensible and natural, as we have shown by reference to St. Paul's dissertation on the subject to the Corinthians. Many of the Bible stories become considerably more clear if we bring the understanding of this later knowledge to bear upon them.

The psychological evidence along the lines of sleep phenomena that we have adduced is eloquent to the effect that though the body be for the time being laid aside in sleep, trance, coma or illness, yet the most noteworthy effect may be simply that of liberation of supernormal faculties and a fine, unfettered freedom. None of these things give the slightest countenance to the idea of extinction, and, taken altogether, their testimony is overwhelmingly in favour of not merely survival, but survival with access to powers of transcendent scope.

We have made passing reference to Spiritualism and psychic phenomena, but although this line of study is apart from the purpose of the

present volume, yet its evidence does but pile testimony upon testimony. Clairvoyance alone, studied so widely as to embrace a sufficient number of cases (some hundreds at least), and then weighed and considered, is amply sufficient to give the strongest conviction of the continuance of active and conscious life after death. Automatic writing in its best phases will show a remarkable portrayal of after-death personality, active and keen, as in the cases of Patience Worth,\* Oscar Wildet, and other individuals. Memory, whether individual or impersonal, is certainly shown in such scripts as that of Mr. Bligh Bond in connection with Glastonbury,† and in "The Scripts of Cleophas,"‡ which purport to be a continuation of the Acts of the Apostles. Careful study of such books as these, available to all as they are to-day, should further strengthen the idea of the continuity of life.

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\* "Patience Worth." Yost.

† "The Return of Oscar Wilde." Travers-Smith.

‡ "The Gate of Remembrance." Bligh-Bond.

§ "The Scripts of Cleophas." Cummins.

This mental type of evidence may be weighed in with the various physical manifestations of spiritualistic phenomena. That objects move without physical contact may not seem to have anything to do with survival, but the motion is accomplished by a force, and that force is intelligent, and claims to be exercised by individuals who have survived. The subject is not one for emotional judgments or hysterical bias, but rather for calm dispassionate weighing of the evidence, and under this condition the verdict again will, with hardly any question, be on the side of survival as a proven fact.

Now we come to the final summing up of the matter, and the direct answer to our original query as to why we survive. Our conclusion gives the strongest possible support to the Christian doctrine of the Resurrection of the soul or spirit body (*soma pneumatikon*), as indicated by the teaching of St. Paul, and at the same time is perfectly consistent with the scientific evidence to be found in what, perhaps, may be at present regarded as out of the way quarters.

There is a duality of self, a body, and a soul that animates the body. That soul is another self of like parts and configuration to the physical body, but of finer and normally invisible etheric or astral substance. This invisible self lives to-day in the invisible world which interpenetrates this visible and tangible sphere. When death and dissolution come to the physical body, this vital essence, the soul, still in the shape of its earthly counterpart, is liberated into its new environment, and starts upon its new life.

We are still "ourselves"—still the same bundle of whims, traits, affections, likes and dislikes that constituted our personality here. We know and we are known. It may very well be that our standards quickly alter and new interests and new enthusiasms take the place of those with which we have lived; certainly the last things may become of first importance and the first last, but the crux of the whole situation is that we survive, and that death has no dominion over the real and essential self. Our preconceived notions, our beliefs, prejudices, or asseverations cannot affect the

matter one way or the other. We survive because it is impossible for us to do otherwise, seeing that we are already fashioned as living souls and can only go on living. *W*

THE END



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